

THE
HONOUR
OF THE
GOUT;

1189. 2

OR,

A Rational Discourse, demonstrating that the Gout is one of the greatest Blessings which can befall Mortal Man; that all Gentlemen who are weary of it, are their own Enemies; that those Practitioners who offer at the Cure, are the vainest and most mischievous Cheats in Nature.

By way of Letter to an Eminent Citizen,
Wrote in the heat of a violent Paroxysm,
and now Published for the Common
Good.

By *Philander Misistrus.*

L O N D O N,

Printed for *A. Baldwin*, in *Warwick-
Lane.* MDCXCIX.

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THE
PUBLISHER
TO THE
READER.

T*His Piece, which I present you, [as appears from many Passages in it,] was Wrote towards the beginning of the Reign of King William; whether or no the Author be living, I cannot satisfie you; but this I will engage, greater Profit, and more agreeable Entertainment were never purchased, of a Bookseller Cheaper.*

ADVERTISEMENT.

THE Author is of Opinion , That some Epistles Dedicatory would do best standing after the Pamphlet, therefore, good Reader, pass on, and expect mine in its proper place.

SIR,

S I R,

I Owe you a greater Ob-
 vance, more profound Re-
 spects, and hearty Thanks,
 for Favours to which I had not
 Merit to pretend, than I am able to
 exprefs, should I make Words and
 Phrase my Study; but I am not like
 to do that at present; for you have
 us'd me so of late, that you tempt
 me to think, you are going to put
 as much Despight into one Scale,
 as ever you put Obligation into
 the other. Why! Sir, I am in-
 formed, that your Worship, not
 having a right sense of things, nor
 the Fear of God before your Eyes,
 should, to the disgrace of your own
 Vertue, give your Tongue the li-
 berty, in an open Coffee-House, to
 speak ill of the Gout. Of the Gout,
 Sir! which if you look on as a Dis-
 ease, you ought to welcome as the
 most useful and necessary thing,

that could have happen'd to you :
But if you consider as becomes you,
then, with me, you must reverence
it as a Power Divine,

*On whose Sacred internodial Altars, I
Each Spring and Fall, at least, will sacrifice,
Morbisick painful loads of Matter tartarous,
With Recrements of nervous juice impregnate.*

Would you your self, Sir, patiently endure the Honour of our Great Master, our Rightful and Lawful King, to be contemptuously reflected on, by e're a recreant piece of Conscientious Priest-craft that infests the Town? Then, why should not I be concerned for the Honour of my Great Master, the Gout, who claims not, 'tis true, the power he exercises over me, by any Hereditary pretence; but from an Origine altogether as Sacred and Indisputable, *viz.* some voluntary Acts and Deeds of my own. Yet you could say, that when the Almighty God had out of rude *Chaos* built this goodly frame of Nature, which we see, and form'd his Noble
Crea-

Creature Man; he indulged the Devil to Create some one thing, and his damn'd Envy gave Being to the Gout. Now I am confident, Sir, and have great Authorities for it, that if the Devil ever created any thing, it was the Doctor, of whom since you have made so much use; I know not, but it may be rationally inferr'd, that you have dealt with the Devil. The Gout, Sir, whether you know it or no, was post-nate to the Creation, and younger something than the Fall of Man, who having incurr'd the Sentence of Death, the friendly Gout was sent in Mercy down from Heaven to lengthen wasting Life: By my consent you should never have the Gout, who have no more consideration in you than to blaspheme it.

I always took your Worship for a Person the most accomplished our City has ever bred; I imagin'd that you thoroughly understood most things, but it could never enter into my head, that you should fall into so Profane an Errour as to

think, into so rash a Practice, as to speak ill of the Gout. But because my Soul has been full of humble Deference to your Worship, I will be at some pains to recover you to your right mind, and a due veneration of that Friendly Dæmon, the Gout. For though you may value your self, and reckon that no girding Satyrift can take up the Old Proverb against you, and say, That you are afraid of your Friends, when there is none near you ; yet, what is worse, they may reproach you with this disgraceful Truth ; You are afraid of your best Friend when he Kisses your very feet.

Now upon this Subject, having no need to use the inveagling Arts of Oratory ; I shall not with Tropes and Metaphors, with Flourishes and Amusements of insinuating Words, seek to divert your Mind, and cheat your Judgment ; but to make my Work the shorter, and do it effectually, press you with plain Demonstration. Your Errour, Sir, was this, That the Devil Created
the

the Gout. I prove he did not. You know, Sir, that the Man of Sin, the Son of Perdition, best known by the Name of Antichrist, is the Pope. You must not doubt of this, for till the days of that Excellent Prelate, Archbishop *Land*, the whole stream of Protestant Interpreters gave it so; a learned Chaplain of his has put that Character upon the Grand Seignior, and a famous Annotator has taught our Church to split Antichrist into *Simon Magus*, and his Gnostick Followers. I must confess, I have a sort of a respect to these Authorities, but the Body of Modern Dissenters, and the general Agreement of Interpreters, Whig and Tory, in the Age before, weighs them down: Take in then the Lay-mobility of the Nation, who should know something, but are confident of nothing more, than that Antichrist is the Pope; and your Worship will agree it with me, that that's the plain Truth of the matter: By the way I will observe one thing,

thing, which will not trouble my Demonstration, but let your Worship see, how ready I am to allow you in your Speculation, all that can reasonably be desir'd. A celebrated Author notes, that the Ancients described Antichrist, by the Phrase of *πρῶτον γέννησεν ὁ Σατανᾶς*, The First-Born of the Devil. Supposing now that the Devil created something, as you contend, you see, it could not be the Gout; at least, not if you'll be judged by the Fathers; but rather Antichrist, or the Pope. I desire your Worship to consider next, that you shall not read in *Platina*, *Onuphrius*, or any latter Antichristian Biographer, that ever fætid Toe of Pope was visited with beneficial Gout. But had so great a Blessing been created by the Devil, as you fondly imagine, the Devil had for a certain, bestow'd it on his First-born the Pope: Nay, and then too, instead of the filthy Scrutiny through the Porphiry Chair, for old and wasted Testicles, the Deacon had only pull'd off the Stocking

Stocking of the Elect, and the rati-
 ficatory Report had been, *Dominus*
noſter Papa habet Podagram. In ſhort,
 Sir, Antichriſt, or the Pope, [for
 they are one and the ſame Firſt-born
 of the Devil, according to the
 Ancients,] being never favoured
 with the Gout, it is plain that the
 Devil did not create it, *ὁ δὲ ἑστὶν ἄλλος*,
 which was the thing to be demon-
 ſtrated.

Having thus, Sir, utterly con-
 founded your Errour, my next la-
 bour ſhall be, to inſtruct you in a
 ſounder perſuaſion. The Gout was
 ſent in Mercy down from Heaven to
 lengthen waſting Life.

The Seat of this Friendly Dæ-
 mon, by whom every afflicted Man
 receives a thouſand times more be-
 nefit, than ever *Socrates*, by his; his
 Seat, I ſay, is in the Nervous parts;
 he commonly viſits the *Internodia*
 of the Bones of the Feet; ſome-
 times the Hip, the Knee, the El-
 bow, Shoulder, Wriſt, and Ankle:
 But to prove its Divine Original,
 I will proceed methodically, and
 from

from his lowest Commendations ascend by six just Steps or Degrees, till I have rais'd him above the Stars, and enter'd him among the Celestial Spirits; to whom, Sir, you will then be tempted to offer up your Oraisons in the prescribed Form, at the end of an Old Manuscript-Missal, communicated to me by a learned Antiquary, a great Collector of those Rarities. The Form this; Blessed Gout, most desirable Gout, Sovereign Antidote of Murdering Maladies, powerful Corrector of Intemperance, deign to visit me with thy purging fires, and throw off the tophous injury which I may have suffered by Wine and Wit, too hard for the Vertue of a Devote upon a Holy Festival; but fail not thy Humble Suppliant, who needs thy Friendly Help to keep his tottering Tenement in order, fail him not, every Vernal and Autumnal Æquinox.

I know some precise Doctors are against all Invocation of Saints, at present I shall not dispute with them

them, but they must grant me, That there's more to be said in justification of such a Prayer to the Gout, than can be said for the Offices directed to any other Saints, not excepting the Virgin. For I desire their Worshippers to prove, that there has been the Tythe of so much good done by them all, as I shall prove has been done by the beneficial Gout. I begin at the lowest step, and Note,

First, *The Gout gives a Man Pain without Danger.*

It is possible, I confess, that a Sick Man, if he were directly ask'd to declare his Sense of the matter, might refuse to acknowledge the benefit of *Pain without Danger*, for Sickness and Peevishness commonly go together; but mind his Discourse at another time, when he talks from the heart, and is not upon his Guard: Then, O then, *Pain without Danger is a Blessed thing.* For Instance, ——— Suffering under

B a pain-

a painful threatning Distemper, What's his first question to the Physician, but this? Doctor, pray be plain with me, and let me truly know what I am to expect, don't flatter a Sick-man, but tell me, am I like to Recover or no? That Pain, you see, which he suffers, does not at all trouble him, he's only afraid he shall Die, secure him against that Danger, and all is well with him: Cut, Slash, Burn, no pain is grievous, if it promise to set us out of the danger of Death.

When the other Doctor comes, the Physician of the Soul I mean, whose coming bodes no good to the Body, He tells the Decumbent a long Story of the Pains and Misery of Life, in order to make his *nunc dimittis* go down the easier; but that method seldom takes, for not one of a hundred is so bad, but he's content to live, and put the rest to the venture. The fear of Death is generally more grievous than all the cruel Pains of a wretched

ed Life. But since we must have pain while we live, give me the Pain of the Gout, which has no danger attending. Here some malevolent Adversary may importunately object, Did never any Man Die of the Gout? To this I answer, 1st. I have not yet affirmed, That the Gout can make a Man immortal, though I will boldly say thus much, it very often keeps a Man alive till all his Friends are weary of him. But 2. Should I venture to say that the Gout has in it self the power to make a Man immortal; it ought not to seem so very strange, all things being considered. If that be true, which some Authors Write of the Noble *Paracelsus*, He had the Secret to make a Man immortal, and I would not say he lyed, though himself Died about Forty; for perhaps he did not like his Company; but it must have been by way of his Discovery to give any Man the Gout when he pleased; in that I am positive. Here the Objector will

scornfully put me in Mind, that Gouty persons, scape Death no more than other Men, which is very true, but that's because Men are Fools, and don't know when they are safe; they must be curing the Gout forsooth, and to that end they deal with the Doctor, *i. e.* with the Factor of Death, the Emissary of Hell, the Purveyor of the Grave, Damn'd Alchymist, good at calcining nothing but Living Bodies into Dust and Ashes. Let every one bear his own burthen; the Gout has nothing to do with the Carnage of the Doctor. All that can be rationally said against the Gout, is, that it does not actually preserve Man, in spite of their own Folly, and the Dr's ignorance: And yet there is the Right Honourable Sir *R. H.* the Gout is so Salutory to him that two *Smifs* Doctors can't dispatch him; what would a certain Lord give that those two coagulating Spirits could remove his Honours Gout; but say I, *Gout hold thy*
own

own ; for Earth has more need of the Cripple, than Heaven of the Saint. And now, Sir, let me tell you a Story, the famous *Willis* shall be my Voucher, who dissected the the Body of the Reverend, Learned, and Pious Doctor *Hammond*, kill'd purely by his Friend, who unhappily taught him a Medicine to cure the Gout, upon the Success of that Medicine, the Doctor's old Nephritic Pains return'd, and in a Fortnight dispatch'd him.

Therefore for your own, for your Lady's, and for your Childrens sake, Sir, welcome the Gout to your House, and shut all your Doors against the Physician, I'll warrant you for upwards a Hundred. Lord ! how glad shall I be, to see 'em pick Chalkstones out of your Worship's Feet, some forty or fifty Years hence ; by that time you'll have learn'd so much Patience, as never to roar for the Matter. But if you do roar [for that may be then as you use your self now,] they that look on, if

they love Life, will envy, not pity You: Indeed you are already a fit Object for the Envy of Thinking Men, for I have heard you confess, that yours is an Hereditary Gout, and that's for the better; an Hereditary Gout is a far greater Happiness than an acquir'd one; what a deal of Intemperance, and amorous Excesses, might it have cost Your Worship to have got the Gout before Forty, whereas now you have the mighty Blessing for nothing, *sorte nascendi*, it is your Birth-right, Sir, never think of parting with it.

Perhaps you may be now tempted to ask me, how I acquir'd my Gout? I shall not be shy to satisfy your Curiosity, for I came by it honestly: We Scholars have a way by our selves to come at the Blessing, without ever being beholden to the God, that cheers the genteel Candidate of the Gout by day, or the Goddefs that entertains him on nights; We lead Sedentary Lives, Feed
heartily

heartily, Drink *quantum sufficit*, but Sleep immoderately; so that, the Superfluities of our Sober and Grave Fulness, not exhaling, we very honestly prepare Tartarous Matter for the Gout, for the beneficial Gout, which gives us Pain without Danger. Ascend we now the next step, which advances the Honour of the Gout.

2. *The Gout is no constant Companion, but allows his Patients lucid Joyous Intervals.*

Humane Nature is so fram'd, that no one thing is agreeable to it always; therefore it is well for us, that the World is so full of changes; the Earth we tread on, the Seas we sail on, the Air we breath in, the Starry Firmament expanded round us, have their continual Vicissitudes, which all make for our Advantage and Delight. The Body of Man is a true Microcosm in this respect, for it never continues in one condition; and, upon the same account, his Mind is a very fit Guest for his Body;

dy ; for, at different times, he thinks,
and speaks, different things,

---*Modo Reges atq; Tetrachas.*
Omnia magna loquens, modo sit mihi.---

Sometimes he'd talk, of Heroes, and of Kings
In mighty swelling Numbers, mighty things ;
And then, again, let Gracious Fortune give
A little Meat and Drink enough to live ;
Let her, a Coat to keep out Cold present,
Altho' 'tis thick, and coarse, he'll be content.

Mr. Creech.

How welcome is a Guest that
knows when to be gone ; but if his
stay be longer than ordinary, we
are ready to thrust him out of doors.
For these, and the like considera-
tions, the way of the Gout's dealing
with his Patients can never be e-
nough esteem'd. Whatever some
impatient weak Minds may think,
'tis manifest, that the Gout, by his
coming and going, takes the right
course to be very agreeable, and ob-
liging. Weak People may curse
the Gout, and wish to be wholly ex-
cus'd from his intermitting Visits ;
but

but I look upon such People as Men that are weary of the World, and being willing to leave it, I grant, they have reason to be angry with the Gout ; with the Gout that folds their Mortality so fast about them.

Your Worship has been guilty of this impatience, but I hope to recover you to a better Mind. I have already shown you, that, to a wise Considerer, the absence of danger takes off from the pain of the Gout; but some pain there is, and ought to be, for constant Health has no relish, 'tis an insipid dull thing : That Reverend *Calvinist*, Dr. *Twiss*, affirms, That 'tis better to be Damn'd than Annihilated. I might, I suppose, with less offence, affirm, that 'twere better to be Dead, than never to be Sick of the Gout; nay, this I am sure of, that all the Sober and Experienc'd People will be so far from taking offence, that I shall have them on my side, if I venture on that Paradox ; for, how often have I heard a Grave Adviser,
one

one that had tried Health and Sickness, alternately, for many Years, tell the robust, young, riotous Fellow, that he knew not the value of Health. No, how should he, having never been Sick? But why should his sober Adviser press him to be careful of his Health, that's the way never to understand the deliciousness of it, by that time he gets the Gout, he'll thoroughly understand the matter, I'll warrant him? Set me two Men together, one that never knew Pain, and another newly recover'd of the Gout; observe them both narrowly, in the former perhaps you may perceive an easie, even Temper; but the latter is ravish'd with Joys and Satisfaction, which, if his Tongue does not declare, his Hands, and Feet, and Gesture shall.

Homer says that the Beauty of *Helen* was a Prize, worth all the Blood spilt through the long course of the Ten Years War. *Homer* would not have redeem'd those Lives by the least

least injury to that adorable Lady :
 Such are the lucid intervals between
 Heart-breaking Fits of the Gout,
 worth all the Ravings, and Roarings,
 which the violent Paroxysm forces
 from the tortur'd Patient ; and who
 would spoil the refin'd Pleasure of
 his Recovery, by wishing to have
 one angry Throb, one heavy Groan
 'bated him. *Si parvis componere magna liceret* , if we might compare
 great things with small, The Gout
 is to Health, as Ham, and Tongue,
 to Wine, or rather, as Ζάη καὶ Ψύχην,
 to the Lovers Congress. Courage,
 Sir, and be advis'd by me, 'tis good
 advise I am giving, and you shall
 have it *Gratis*. When your Foot
 swells, and burns, and throbs, banish
 all foolish Sorrow, and Repining,
 instead whereof, let swelling
 Joys dilate your Generous Breast ;
 when sharp fermenting Juices, not
 easily miscible, shall meet, and by
 their furious contest, cause cruel
 twichings of your nervous Fibres,
 comfort your Heart, and be extremely

tremely pleas'd; when Masculine
 Acetous Recrements shall, with
 Female Tartarous Matter, Mix, En-
 gender, and Beget a Tophous Mass,
 when that same Tophous Mass shall
 lodge in the *Intornodia* of Your
 Worship's Bones, entertaining you
 with a rending Solution of Conti-
 nuity, then let your Soul Triumph;
 but touch not, taste not, the *Cru-*
men-Emulgent Doctor's Emulsions,
 Juleps, Apozemes, nor let his Re-
 percussives, or Resolvents, Cata-
 plasme, and Anodynes, touch you;
 so let your Friend the Gout take his
 course, and maul you soundly.
 O! so easie, so pleas'd, so joyous,
 so happy, so blest'd will you be,
 when the turn of Health shall come,
 why, Sir, you'll be in Heav'n, in
 Heav'n while you are on Earth;
 you'll be entirely Beatifi'd on this
 side the Grave, and that's more than
Solomon has arriv'd at yet [if you
 can give any credit to a Catholick
 Painter] for but one half of him is
 Glorified, the other fries in Flames,
 vex'd

vex'd by tormenting Devils, like the Noble *Shaftsbury* in *Windsor-hall*, beshrew the Painter for---his Pains, *Fas est & ab hoste doceri*. Learn of our common Enemy; Sir, I fancy, the Late Tyrant solaces his Exile, with the expectation of a return to trample on the Liberties, and riot in the Blood of *Hereticks*; but before ever that dismal day come, may the Gout, my Life's kind Preserver, and my dear Life it self forsake me; only I will make it in my bargain, I will not stand to this wish, if my help can contribute any thing to oppose his Invasion. I am much of the Mind, Sir, that by what I have said already, you are a coming Profelyte; but before I have done with you, you shall chuse to part with your Eyes, rather than your true Friend the Gout. The mighty Blessing whereof, that you may the better understand, mount with me one Step higher, and then take notice of this farther advantage of the Gout.

3. *The Gout presents you with a perpetual Almanack*; And that it may never be out of the way, but ready always for Your Worship's use, safely deposite it in the *Internodia* of your Bones. *Barometers, Thermometers,* and other the Inventions of Men, not yet perfect Masters of their Art, serve more for the Delight, than the Use of the Curious; but the useful Pains of the Gout give Your Honour trusty Prognostics of the Seasons. As often as a moist Constitution of the Year, *South*, or *North* Winds, or Snows are at Hand, you predict those things from the access of your Pains; and by the absence of your Pains, you foreknow the contrary; so one way or other, your *Bone-Almanac* serves for all Changes.

Our *Lilly's* and *Gadbury's* foreknow when it shall be Rain-like, or Snow-like, but what Your Honour foreknows, by means of the Gout, does afterwards actually come to pass.

pass. Doctor Goad knew more of the Stars, and their Positions than you, but not half so much of their Influence. *Spinoza* will have it, that when a *Jewish* Prophet foretold any thing, he gave a Sign, a present Sign, which was a confirmation of his Prophecie; you have the Sign within you, Sir, and are a true Prophet all over.

Majora animalia diutius visceribus Parentum continentur, says *Pliny*. Nature gives to larger siz'd Animals a longer stay in the Womb of their Mother; their mighty Limbs, and vast Frame of Body, are not so soon fashion'd and perfected, as is the Compendious texture of lesser Animals: So is it with the most Noble Arts and Sciences, with the most useful Inventions, when first brought to light; every Man is taken up with unactive Extasie, and lazy Admiration, greatly pleas'd to be Taught, and let into Mystery, and as well content to know no more than is taught him; time passes silently on,

and Ages steal away, before there starts up a studious inquisitive Person, who bends his Wit to improve the discoveries of his Ancestors, and raise them to their just Perfection.

Now of this Observation, I am of the Mind, there is not again in Nature, so clean an Instance as the Gout affords us. The Gout, at first, pass'd for no other but an Evil Spirit, which an Exorcising Priest attack'd with Charms before ever the Physician fell foul upon him with Poisonous Recipe's. The Physician, purely to force a Trade, impos'd upon the People, That the Gout was a Disease; having cheated them with this false Opinion, he plagu'd them with real Tortures, all which he was pleas'd to Christen by the general Name of *Therapeutic Method*, in which his barbarous Executions thus follow one another. First *Phlebotomy*, then *Cathartics*, *Emetics*, *Hypnotics*, the ----- and all; and while the inside of the Poor Patient is thus miserably Rack'd and Confounded,

founded, he dawbs the outside with Anodyne Applications, Unguents, and Cataplasms; and when all is done, I'll give them my Body to Practise on, [tho' I had rather the Executioner had it to dispatch outright] if plain Cathartic-Gruel, and the Cataplasm of a fresh Cow-turd do not work greater wonders, than any thing they can pretend to. From *Germany*, nay, from beyond the *Alps*, they come, with hard Names, Exotic Cant, and Baneful Poison, to allay the Paroxysm, and remove the *Procatarxis* of the Gout; but, God be thanked, their Practice decays, and must do more and more every day, now that it is so plainly discover'd, that the Gout needs no Remedy, not being, in truth and proper speaking, a Disease, but a Sovereign Antidote against the most dangerous Diseases; and therefore People of the best sense are content to let it take its course, and not only so, but they are proud to publish the Satisfaction they take, in one

or other advantage, which the Gout affords them. For Instance, as to the Fore-knowledge of Weather : The Gout never twitches their Nerves, but they will be telling others what changes are towards. Now, that which I propose is this, That People should not think it enough to know thus much of the Gout, but study to improve, and increase their knowledge; for, no doubt, more may be made of this Blessing, than ever yet was done by the happy Man that has enjoy'd it longest. I am persuaded, that if the fortunate Patient would be at the pains to observe all the motions of the Gout, in his pinching, smarting, gawling Accesses; in his gnawing, stabbing, burning Paroxysms, in his evacuting, tender, remitting Recesses, he might quickly come to wind a Storm, so long before, that in a short time, no Owners would think their Ship safe, but with a Gouty Master, nor would any experienc'd Seaman, that want-

ed!

ed a Ship, offer himself to the Merchants, but upon Crutches. Possibly here some nice Person may object, That 'tis a sad thing to be a Cripple; I reply, In Lameness two things are to be consider'd, the unsightly Gate, and the afflicting Pain. *As to the unsightly Gate; Set the Italian Proverb against it;*

*He knows not Venus in her perfect sweetness,
Who has never lain with a Lane Mistress;*

• And *Montaign* tells us, that the same is said of Men, as well as Women; for the Queen of *Amazons* answer'd the Personable *Scythian*, who courted her to Love, *ἀεῖσα χαλδὸς οἶρεϊ*, Lane Men make the best Gallants. In that Female Republick, to prevent the Dominion of the Males, they lam'd them Arms and Legs in their Infancy, believing that they would be rather the better, for the use which they should make of them thereafter. *Montaign* gives a Philosophical Reason for the advantage accruing by Lameness, either

either to Men or Women, *viz.* The Legs and Thighs not receiving their due Aliment, it falls out, that the Genital Parts above are the fuller, better supplied, and more vigorous. 2. *As to the Pain proceeding from Lameness.* I will not, to diminish that, tell the Objector a long Story from the Reasonings of *Aristotle*, or the Practice of *Cato*; but only pray him to consider the lower sort of People, who know little of Example, and mind as little of Precept; Nature is their Guide, and this their familiar Practice; they call the Phthisic, says *Montaign*, a Cough; the Bloody Flux is no more with them than a Looseness; a Pleurisie, but a stitch in the Side; and as they softly Name, so they patiently Endure these Grievances.

If the Mercenary Adversaries of the Gout, the Doctors, have any other Objections against a *Bone-Almanac*, besides what I have answer'd, let them be publish'd, I will fairly and fully

fully Answer them also, or renounce my Reverence for the Gout.

O that I had an infallible Medicine, which would both certainly and speedily cause the Gout ; [Wine and Women are tedious and uncertain ways of purchasing the mighty Blessing,] I would not doubt but to make more of it, than ever *Daffy* did of his *Elixir*, or any stroling *Mountebank* of his *Nostrum*. The Fair for *Rider's Almanac*, *Partridge's Almanac*, *Al---ch's Almanac*, lasts but one Month in the Year ; but I might vend *Gout-Almanacs*, and *Bone-Almanacs* all the Year round. Here I suspect that the Malevolent Doctors, that get their Living by their mischevius Craft in practising on the Gout, will Object, that all which I have hitherto urg'd in its Commendations, has a very great allay ; for tho' it is not Dangerous, yet it is Painful ; tho' the Patient has lucid Intervals, yet he has violent Paroxysms ; tho' he be a Prophet, yet the Spirit, which inspires,

rends

rends him. But of these Objectors I would fain know, whether Holy prescious Enthusiasm, be not a furious ungovernable Impulse; whether lucid Intervals, are not more Eligible than a constant, weak, and fullen Light; whether Pain without Danger, is not better than Ease without Security? I am of Opinion, that our Compositions are no more able to endure pure and unmixt Felicities, than *Semele*, the Half-gone Mother of *Bacchus*, to abide the the warm Congress of the *Olympic Jove*, circled with all his Glories. Yet, to silence Envy it self, the next Step we ascend, we shall see the Gout dealing to his Patients a Benefit, so wondrous, refin'd, pleasant, and useful, that he must be a very dull Creature, that can seriously think on this, and not passionately wish, deliberately consider it, and not heartily labour, by all honest ways, and means to deserve the Gout.

4. *Gouty Persons are most free from the Head-ach*; the reason of which is this.

--- The heavy Recrements of the Blood and Nervous Juyce. always fall downward to the Gouty Joynts. The Nerves of the Head, the Fibres and the Membranes, whereof there are many plac'd above and under the Skull; the two *Meninges*, the Tunicles of the Nerves, the *Pericranium*, and other *Periostia*, the Muscles, the *Panniculus Carnosus*; and lastly, the Skin it self, are all freed from a World of Torment by means of the Medicinal Gout, which attracts, to exterior remote Parts, vicious Humours of various Denominations, and there sets them on Fire, wafts, and Evacuates them. Persons, much favour'd by the Gout, upon every long absence of that best Friend of theirs [whether occasion'd by unknown Accidents, or unwise recourse to the mischievous tampering of a wicked Doctor] exchange their Freedom from the
Gout,

Gout, for Pain more Intense, and Dangerous ; but, of all other Pains, they are extremely subject to the Head-ach ; something of a Cloud, more or less, always hang over their Brain : But as soon as ever the Gout pleases (forgiving their Ingratitude) to Re-visit them, presently the Weather breaks up, the Nerves are relax'd, the Fibres unmolested, the Membranes and Muscles recover their right Tone ; while the inimicous contesting Particles, thrown off from boiling Blood, and turgid Nervous Juyce, fall down to the remote Parts of the Body ; and then the Understanding grows clear, the Thoughts brisk and active ; and the Patient is fitted, whatever his Station and Employment is in the World, to do the Duty thereof better than ever. I have been told of several Sea-Captains [and I have reason to believe the Relator] who, during a Fit of the Gout, happening to meet the Enemy, bestir'd themselves with a vigour that forgot
their

their Pain, and gave their Order with a steduaier Presence of Mind, than ever they were Masters of before. I have the honour to be known to a Person of Quality, who has oblig'd the Age with several Instructive Pieces, who never Publish'd a sorry Trifle, nor ever any thing so absolutely Perfect, Useful, and Entertaining, as when he lay under a course of the Gout. Then would He Dictate like an Angel, or, which is much the same, a Man Inspired, to his Ravish'd *Amanuensis*. That *Amanuensis* of his, has told me, tho' he lov'd his Master very well, yet he was always sorry for his Recovery; for then his Strength fail'd him, and he was no more than another Writer, I mean a Writer of the First Rate tho'. I know nothing that a Man, when he enjoys the Gout, is unfit for, but Jumping, Running of Races, or Foot-ball. The *Amazons*, if they are not belyed, coveted to admit Strangers *Flagrante Paroxismo*.

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Had

Had *Montaign* ever met with the MS. whence I have the Notice, he would have giv'n us a Philosophical Reason for it. The Gout being thus beneficial, I bless my self to think, that any Patient should be so much his own Enemy, as to be weary of it; any Doctor so much an Enemy to Mankind, as to offer at the Cure; but Cure it they can't, whatever they pretend, unless they Kill the Patient. For my part, I know no difference in the Earth between a Doctor of Physic and a Tinker, save that the Doctor has more of the Tinker, the Tinker more of the Doctor in him: For, the Tinker effectually Stops that particular Hole which he is hir'd to Stop, tho' he makes two other for't; but the Doctor does but disturb the Gout which he undertakes to Cure; and when the vicious Humours of the Body are not suffer'd to have their course to the exterior remote Parts, there to be sacrific'd on the *Internodial* Altars

Altars of the Gout, they revert with Fury and Indignation, dangerously Assault the Vitals, diffuse their Venom over all the *Viscera*, corrupt the Stomach, but more especially affect the Head, with violent Pains, which are often follow'd by dangerous Swoonings, a *Vertigo*, a failing of Memory; nay, and sometimes a downright *Delirium*. Thus Physicians Cure their Patients of the Gout! Then doubly Bless'd are the Poor and Needy, who, when they have the Gout, and do not understand their own Happiness, cannot beat the Charge to get rid on't, by a Cure of the Doctors. Nay, beside the mischievous consequences of their Meddling, their very Meddling it self, is a forer Pain, than the Gout, a thousand times; so that, that Man's Intellectuals must not be right, who would not wish to have his Head-ach Cur'd by the Gout, rather than by the Doctors Methods, *i. e.* by being Purg'd and Blooded, Cupp'd

and Flux'd, Stifled with Spirit of Hartshorn and Soot, drench'd with Cephalic Juleps, and Waters--Cold as those, that extinguish'd the Vital Heat of that Renowned Thrice-Illustrious Heroe, hight Old *Simon* the King. The Gout's a Specific, a Single, Proper, and Effectual Remedy for the Head-ach; by a strong Revulsion it attracts Morbific Matter from the Nobler Parts, and ever while you live, say I, keep Pain from your Head, and Sorrow from your Heart. The honest Old Beldame made sport for her Neighbours, when she applyed the Clyster to her Forehead, the part affected: Again, when her Neighbours turn'd up her Blind-side, and play'd the Pipe at her Virgin Avenue, that was a Jest to her: Marry Gap, quoth she, 'tis the upper end that akes, and you give Physic to the lower; but the Clyster was a good Remedy for the Head-ach, tho' planted at distance, and so the Gout. How necessary a Friend to the Head, the
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Medicinal Gout is, keeping it easie, clean, and free from all morbid Matter which disturbs the Brain, we might partly guess, from the subtle Observation of the Famous *Confucius* upon Gouty Persons, which is communicated to us, by one of the Chastest Historians among the veracious Emissaries, [for the *Chinese* are bless'd with the Gout, as well as the *Europeans* ;] It is possible, said that wise *Mandarin*, for a Lame Gouty Person to be a Knave, even in our own Country have I known some such ; but who ever knew a Gouty Cripple that was a Fool ? In a Book of that Great Master of Morals and Politics, presented by a *Mandarin* of *Confucius* his own Race, to a Learned Jesuite who has enrich'd the King of *France*'s Library with it, [but I suppose the Book was there repositied, since a certain Person finish'd his Travels,] these farther Remarks are delivered, Natural Fools never acquire the Gout, the Sons of Gouty Persons are de-

fended from Dulness and Folly by the Sins of their Parents, or if in their Minority their Understandings happen to lie a little backward, they shall no sooner enter on their Gouty Inheritance, but a bright Illumination brings the same forward: Whatever a Man's natural Powers are, they are so improv'd by the Gout, so refin'd, so heightn'd in the Paroxysm, that I am almost tempted to call it a sort of Natural Inspiration. *Facile est inventis addere*, what the Noble *Confucius* has admirably well observ'd of the Gout, *viz. That it is a perfect Deletory of Folly*, prompts me to think, that it would be worth inquiry, whether the Gout is not as effectual against Madness, and we may reasonably believe that it is so, if upon Examination it should be found, that there are no Gouty People in *Bedlam*; and then for the Recovery of those poor Creatures to their Wits again, it will not need much Consideration, whether they ought not to be excus'd
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the hard blows which their barbarous Keepers deal them ; and the Therapeutic Method of Purging, Bleeding, Cupping, Fluxing, Vomiting, Clystering, Juleps, Apozemes, Powders, Confections, Epithemes, and Cataplasms, with which the more barbarous Doctors Torment them ; and instead of all their Learned Tortures, indulg'd, for a time only, a little Intemperance, as to Wine, or Women, or so ; or the Scholar's Delight of Feeding worthily, and Sleeping heartily, whereby they might get the Gout, and then their Madness were cur'd.

Many and great are the Advantages which accrue to Mortal Man from the Gout, as cannot but sufficiently appear to Your Worship, from what I have, in running haste, observ'd ; but far more numerous, and unconceivably vast are the Improvements, which a Man, worthy of the Gout, and sensible of his Happiness, might, with attentive Care, and sedulous Observance, make.

Yet

Yet I shall not insist on conjectural Topics to do Justice to so effectual a Promoter of the Safety of humane Life ; but proceed on those Benefits, which are the Objects of Sense ; so that, if there be any Person, that shall Think, or Speak ill of the Gout, he must be one, that does not desire, or deserve to Live.

It is a Lofty Height, to which I have advanc'd Your Worship ; Four steep Ascents you have already climb'd, but the Honour of the Gout, *Caput inter nubila condit*. Can your Head bear to mount a Fifth ? But why do I ask that Question ? The Gout it self will enable you.

5. *The Gout preserves its Patients from the great Danger of Fevers.*

Gouty Persons, by reason of a fixt Dyscrasy of the Blood, are not obnoxious to Fevers, As they live free from the dreadful Pains of the Head-ach, so likewise, from the scorching Heat of Fevers. Every one knows, that a Fever is a high
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disorderly Motion, or over-boiling of the Blood, which seldom, or never, happens to Gouty Persons, because the malignant Recrements of the Blood, and Nervous Juyce, which occasion Fevers, are continually deposited in the Joynts of Gouty Persons, are there imprison'd, water'd, and consum'd by the Purging, Healing, Cleansing, Sanative Fire of the burning Gout. There is a Natural Motion, and Heat in the Blood, depending partly on its proper *Crafsis* and Constitution [for being compos'd of Spirit, Salt, and Sulphur, Principles vigorous and active, it spontaneously grows Turgid and Tumultuous, like Generous Wine in narrow Vessel pent,] and partly to the Ferment implanted in the Heart, which Rarifies the Liquor passing thorough its Chancels, and and forces it to rise with Effervescence frothy. The Preter-natural Ebullition of the Blood, is caus'd either by some Extraneous, Heterogeneous Mixture, or from the immoderate

moderate Exaltation of its own natural Spirit, or Sulphur, which when it happens, presently a high, and quick Pulse follows; the Blood, like a Sulphurous Liquor, taking Fire, diffuses its burning Heat all over the Body.

The vast *Sicilian Chasms*, which vomit Flaming Heaps of Matter, Sulphurous, and Combustible, what are they, but Nature's Emblemes of a burning fiery Fever? And when the Poets Fable, That haughty *Typhoeus*, big *Eryx*, and bold *Enceladus*, deep buried in the Earth by angry *Jupiter*, belch out those Fires, which waste the Country, and fright the Inhabitants, what mean'd they to denote, but the Restlessness of strenuous Heroes [for want of the Gout to withdraw the Feverish Fuel] frying in Flames Merciless, and Destructive?

Methinks I pity the Young, and Healthy, whose Blood flows temperately, and never knew disorder; I pity them, I say, not for their
pre-

present Ease, but because of their imminent Danger. For when a Royal Sun of *France* blazes, and perishes in Flames Painted by a brave *Russel's* Masterly Hand; when a vanquish'd Admiral shifts off in Boat Inglorious, a King of equal Valour from a safe Station all the while beholding the *Monsieur's* prudent care to preserve a Great Commander; when a haughty *Mareschal* is beat out of the Strongest Bulwark, that Fenc'd his Master's treacherous Rapine, and, to induce that Master of his for once to keep the Cartel, can, in spite of all his blustering, part with his Sword: When Rebel Invaders are disappointed, and execrable Assassines punish'd, at such tempting occasions as these, who can forbear a rightful, lawful, and brimful Glass? Yet on so solemn a Festival, if the Healthy gives Nature but a Fillip, it may perchance throw him into a Fever, and that Fever perchance cost him his Life; whereas the Man that's obnoxious to the Gout,

Gout, chearfully ventures the Duty of the Day, well-knowing; that when the worst comes to the worst, 'tis but roaring in Purgatory some Forty Days, or so; and by that time the Gout has wasted, and cleans'd off the Tartarous Recrements of undigested *Falern*, who knows but good News may come to make another Holy-day.

Purgatory, which cleanses the Souls of the departed from their Filth, which sets them out of the Danger of the Lake, and renders them (like burnt Tobacco-pipes) clean and pure, and fit for Paradise, is a true Picture of the Fire of the Gout, which spends the Morbific Matter, that might otherwise throw the Body into a Hellish Fever. Indeed, *Infidels* and *Heretics* may object, and say, that perhaps Purgatory is but a false Story, but no matter for that; for Grave Authors teach, that a false Story may be a true Picture, and serve to illustrate as necessary a Doctrin as that
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of Purgatory, but in this, I am positive, that neither a false Story, nor a true one, can illustrate a more infallible Maxim than this, That the Purging Fires of the Gout withdraw the Fuel, from the destructive Fires of burning Fevers.

Those learned and worthy Authors, that write of Devils and Spirits, and know the Natures and Orders of them as perfectly, as heart can wish, tell us, that there be two sorts of them, *White* and *Black*, *Good* and *Bad*: So is it certainly with Diseases; the Gout, if it be lawful to call it a Disease, is a good and useful Disease, a *White* Devil; the Fever, a bad and hurtful Disease, a *Black* Devil, the Devil of a Disease, or a Disease that is the Devil, whom if ever the Physician casts out, I'll Swear it is by Compact: Whereas the Gout is an honest Febrifuge, the Operations thereof Natural, and Intelligible, something Painful indeed, but there's no Magic

gic in them. By the way, If the Physician cures or casts out *Black Diseases* or Devils, by Compact with *Black Devils*, may it not be said to be a double wickedness? For I took it to be the *Roman Priest's* ungodly Office, with rumbling Exorcisms to eject them; but this is the fault also of other Dealers, there's nothing more common among them than to encroach upon one another's Trade. Could Tyrants inflict Fevers, they would never make use of Rack or Gibbet, Axe, or unrighteous Judge, unless the object of their Fate were an honest Gouty Fellow; for the Gout would soften the feverish Infliction, as the Popish Printer did his Father Confessor's Pennance, when he boil'd the Pease, which he was requir'd to put in his Shoes before he took his walk. There is not certainly a severer Torment than a Burning Fever, nor a more Sovereign Antidote than the Medicinal Gout; so that 'tis a Truth, clear

clear as the Sun, if more People had the Gout, fewer would die of a Fever. Having plac'd these things in so clear a light, I am strongly perswaded, that not Your Worship only, but the generality of the Age will set their prejudices aside, and yield to the happy force of the many useful Truths, which, by the bright Illumination of a violent Gout-Paroxysm, I have here discover'd; so that hereafter, instead of the Old parting Complements, ——— *Save you, Sir, God keep you in good Health*, I question not but we shall say, ---- *The Gout defend you, Sir, God give you the Gout*; for we ought not to hope for a Blessing without the means. To wish a Man the Gout, is to wish him that, which withdraws Fuel from Diseases, and preserves Life at so cheap a rate, it costs a Man not a Penny more than Patience.

It has been the Opinion of some Writers, that none can be sav'd,

who die of the Plague, but in judging of the Future State of others, I think it best to venture being mistaken on the Charitable side; and therefore I wou'd sooner believe, that none can be Damn'd who have the Gout; and I must tell Your Worship, that I have known a less probable Sign of Salvation giv'n by a Dissenting *Rabbi* to his Hearers.

When *Mercury*, by the mighty Power of a Verse, borrow'd from that great Architect *Homer*, heav'd up the aspiring Mountain *Pelion*, and pil'd it intire on Heav'n-shouldring *Ossa*, and then help'd *Charon* up to the top; the poor old Ferry-man complain'd, That the distance from the Earth was so great, that he could not see what was done there: I am much afraid, Sir, that this uppermost Step of Ascent, on which I am going to Seat Your Worship, that you may have a full view of the amazing Excellence of the Medicinal, Useful, Health-restoring, Soul-

Soul-enliv'ning Gout, will place you at such a vast distance above Terrene Things and Notions, that you will not be able to discern the true proportion of that Benefit which Crowns the Honour of the Gout; at least, not so plainly as I could wish.

6. To Crown the Honour of the Gout, *It is not to be Cur'd.*

The Gout defies all your Gross Galenical Methods, and all your exalted Chymical Preparations; for, the conjunct Causes thereof (as the Learned *Willis* confesses) lie in parts so very remote, that the Virtues of no Medicines can reach them; and Heaven be praised for it, for why, Sir, would you *Cure* [as you call it] the Gout, which gives you Pain without Danger, a better taste of Health by an acquaintance with Pain, a knowledge of future things, freedom from the Head-ach, and from Fevers?

Bless us ! That any Man should wish to be rid of the Gout, for want of which he may become obnoxious to Fevers, and Head-ach, be blinded in his Understanding, lose the taste of his Health, and the security of his Life. I hope you and I, dear Sir, shall be better advis'd, and to shew that we are so, and at the same time, to set the World a good Example, I hope we shall neither of us ever tamper with the Doctor for the Cure of the Gout, which really and truly is incurable, unless the Patient be to be kill'd; which is what the Doctor's Medicines aim at, perhaps not what He directly aims at himself : For his Heart is chiefly upon his Fee; his Prayers, that his Patient may neither Die, nor Recover; at least not Die, while he's worth a Penny; but when his last Penny is spent, then the miserable Creature is forsaken, like the Poor Woman in the Gospel, and may Perish for all him, unless Heav'n has a Miracle
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in store for a Poor Sinner that has been tormented by a nasty D----- before his time. But lest I should be thought, in vindication of the Honour of the Gout, too severe against the Pretenders to Cure it, I shall argue against them, from their own confessions: We may say of every Medicafter, whether a College, or a Stage-Doctor, *habemus confitentem reum*; the whole Clan of them are Homicides by their own Confession. Other wicked People put on the Guise of honesty, for the better perpetrating their Crimes; but Physicians own the Roguery of their Art; indeed, to save themselves from public Infamy, they give this softning turn to their scandalous Cause. The Principles of their Art, they say, are difficult to be understood, and uncertain to be relied on; and then also the temperament of the Body, on which they Practice, can be but guess'd at; so that, the success of the most Learned Practitioner.

tioner can be but casual. Now, that after this, these Men should be entertain'd, and so general admittance giv'n to their Practice, does evidently prove, that the generality of Men, when they lose their Health, lose their Wits together with it. I will allow, that it were reasonable for a Sick Man liberally to part with his Guinea's for his Health, if the Doctors, that have their Money in Hand, were sure of restoring Health, or upon failure would refund; but to pay down ready Money for a Lottery-Chance, where 'tis great odds but the Adventurer encreases his Malady, and hastens his Death! I, for my part, declare against it, and am perswaded, that no one who considers rightly, but would keep his Money and bear his Burthen. A spare and easie Diet shall be always my Physic, and I will leave it to Nature to do her own work. But let us come to some more particular acknowledgments of these deadly Enemies of Mankind.

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Galen, that is still rever'd as a God by Modern Practitioners, acknowledges it impossible to find out a Medicine that shall do any great good one way, and not do as much hurt another. The Learned Dr. *Hammond* fatally experienc'd the truth of this acknowledgment; the Medicine which was prescrib'd him to Cure the Gout, mov'd the Gravel from his Kidneys, which being too big to pass the Ureters, choak'd the Channel, and depriv'd him of his Life that way. *Cornelius Agrippa* tells us of one *Rasis*, a Physician of Note, who considering the foolish credulity of Patients, and the contentious ignorance of Professors in Physic, advis'd that never above one Doctor should be made use of at a time; giving this reason, Because the mistake of a single Man was less dangerous: And I would advise never to use any; for, as the mistake of one Man is less dangerous than of a Consult of them, so the having nothing

thing to do with any one, is less dangerous than the mistake of one; for Nature can commit no mistake, but if not loaded with Luxury, nor disturb'd with Physic, will vigorously strive to throw off every noxious Disease. Such the Gout is not, for Nature throwing off Morbific Matter to the remoter parts of the Body, does designedly beget the Gout, and make use of that admirable Remedy, to Cure Diseases already gotten, and to prevent others. But it is not meer reason which I rely upon, when I advise Men to trust Nature alone for their Recovery, and never go to a Physician, I have the greatest Authority to support my advice. 2 *Chron.* 16. 12. *Aſa* in the 39th. Year of his Reign was diseas'd in his Feet [as I am now, which hinders me from running to my Commentators] but I remember the Phrase of the Septuagint, is *ευαλακίδον τοὺς πόδας*, his Feet were soft and tender [swell'd with the Gout, that must

must be the meaning] until his Disease [Gout] was exceeding great, yet in his Disease [*ἐν τῇ μαλακίᾳ αὐτοῦ*, in the extreme softness and tenderness of his Gout] he sought not to the Lord, but to the Physician. I do not see how our Doctors of Physick can evade the force of this Text, in defence of their Profession; for 'tis a very weak and precarious Reply, which they make, when they tell us, That *Asa* is blam'd, not directly for seeking to the Physicians, but for not trusting in the Lord, when he sought to them. Now I will grant these Gentlemen, that it is the duty of Patients, to trust in the Lord, when they seek to the Physicians; nay, it is their Duty to trust in the Lord, then, above any other time; for then they run themselves into those hazards, that, if the Lord does not help them, 'tis odds but they miscarry. But I would have these Physicians, who make but sorry Interpreters of Scripture, to consider,
that

that the Text sets seeking the Lord, and seeking the Physician, in opposition to one another; plainly enough implying, that the former was his Duty, the latter his Fault. But our Physicians, it seems, would have the Sick seek to the Lord, and them both; as if the Lord could not do his own work without them. *Odi profanum Genus.* --- Hence, Sir, it is plain to me, that they are an Order of Men that Care not much what they say or do, to uphold their own Honour, and keep their ungodly Trade a going: But therefore I would wish all unhealthy People, who have bought their Misery of the Professors; and all honest Gentlemen, who are preserv'd by the Salutory Gout in the Land of the Living, to prefer a Bill in Parliament against this destructive Order of Men, that by a strong *Cathartic* Act, they may be Purg'd out of His Majesty's Dominions; I will engage that there's never a Family in the Nation, but shall

shall by this means, besides their Health, save their Taxes, so that a vigorous War may be continued against *France*, till the *Monsieur's* not worth a Livre, and no body with us ever the Poorer. For such an useful Decree, we are not without a President in History. The Wise *Romans*, under *Marcus Porcius Cato*, Banish'd Physicians, not only from *Rome*, but also from *Italy*, which Council, it may be reasonably thought, contributed not a little to the increase of their People; for, as where the most Lawyers are, there are the most Quarrels and Contentions; so where the most Physicians, there the most Funerals; and some say, where the most Divines, there the most differences about Religion; but that's not the fault of the Divines; for if the Magistrate would let the strongest Party alone, they would force all the rest to be of their Opinion. But I am afraid I forget my self in too

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long

long a Digression; what I ought chiefly to insist on, is, the Superlative Excellence of the Gout, which is never to be remov'd. The fear of losing a Blessing takes off from the pleasure of enjoying it. Thieves may plunder your House, Age will ruine your Beauty, Envy may asperse your Reputation, Bribes corrupt your Faith, but the Gout is a sure Inheritance; neither Thieves, nor Knaves; neither Time, nor Envy, nor any thing else, can despoil you of it. A Man may, himself, if he has a mind to't, squander his Estate, blemish his comely Form, injure his Fame, and renounce his Honesty; but let him get rid of the Gout if he can; that blessing he may take Comfort in, being secure, that 'tis for his Life. They say, there's more Care and Trouble in keeping an Estate, than getting it; as for the Gout, there may be some trouble in getting it, tho' that is mixt with pleasure too, but no Man
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is put to the least care or trouble for the safe keeping of the Gout ; he may endure Misery enough indeed, if he seeks to the Physician for the Cure of it. You cannot be always Young and Handsom ; but Gouty once, and Gouty ever ; thence came the Proverb, *Drink Claret, and have the Gout ; and Drink no Claret, and still have it* : The Gout, 'tis true, is the Reward of some Works, but there's no forfeiting it, and therein 'tis preferable to a Crown Imperial. Possibly a Wise and Worthy Person may secure his Virtue against dangerous Temptations, but then he must be always upon his Guard ; but let him take as little Care of himself as he pleases, he shall never have the less Gout for his loose way of Living. But possibly it may be objected, That the Gout, Curing other Diseases, and not being to be Cur'd it self, becomes an encouragement to Intemperance, and Lust. The Lustful,

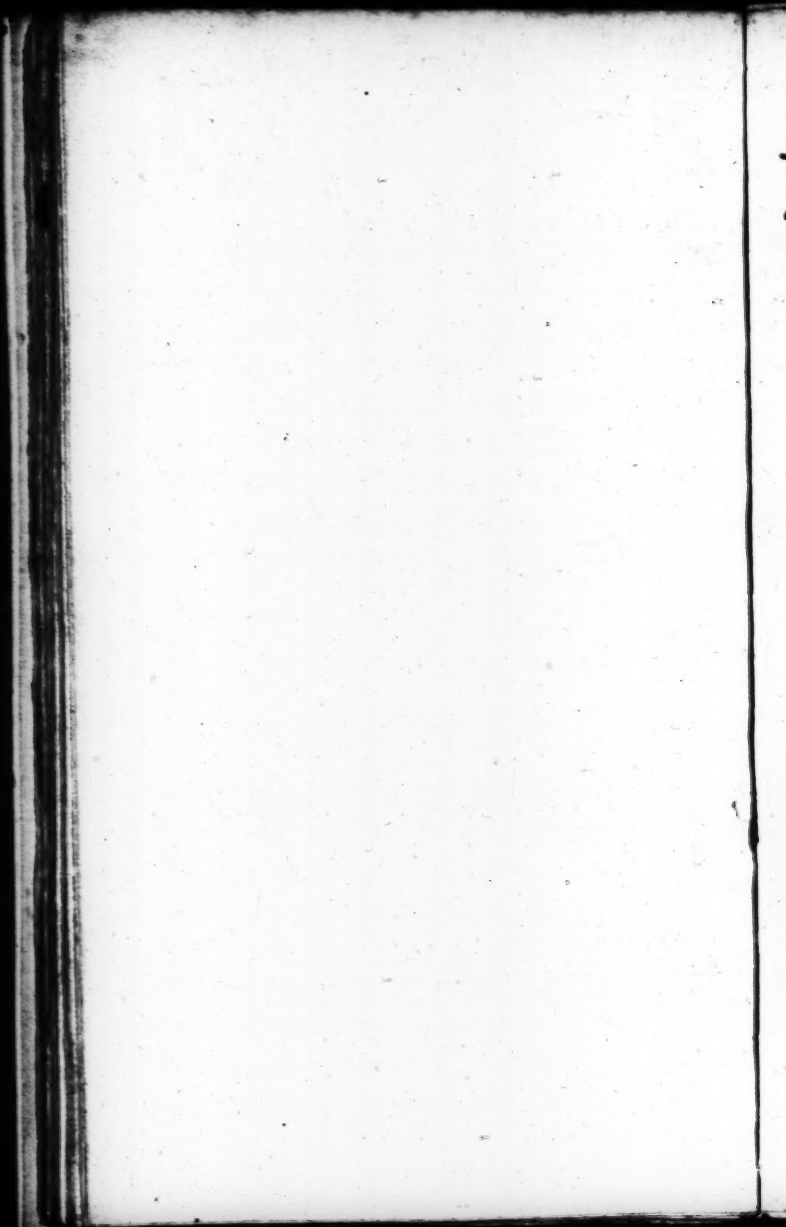
and Intemperate Drink, and Love on, reckoning that the Gout will carry off the Evil Consequences of wild Excess, and foolish Passion. Now I will not lye for the Gout, as much as I Honour it: If it were not for this one ---- abatement, 'twere Physic for an Angel. But, that the Reader may not reproach me for a gross Philosophical Error, I declare, that I do not mean, *for the Spiritual Substance of an Angel*, for that, I well know, needs no Physic, of one sort, or other; but for the Corporeal Vehicle which an Angel may chance to assume; which Vehicle, being rectified by the Gout, may, with less trouble, be actuated by the Angel.

Sir, I thought to have taken a longer View of the Excellency of the Noble Gout, from this sublime Ascent, which represents it with its greatest advantage, the advantage of being Incurable: But, alas! the violent Paroxysm, which I have labour'd

hour'd under for these three short Days and Nights, abates ; the Intenseness of my Pains considerably remits, and therefore I am forc'd to break off abruptly ; for I am sensible, that no Man can do Honour to the Gout by a just and adequate Panegyric, but he that at the time of Writing feels it in extremity.

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TO



To all the numerous Offspring of *Apollo*, whether *Dogmatical* Sons of Art, or *Empirical* By-blows.

To all *Pharmaceutic* Residentiaries in Town, or City; also to all Stroling Practitioners and Impostors.

GENTLEMEN,

IF this Letter shall happen in any measure to spoil your Trade, Heaven make me thankful; for, well I know, that yours is the very Trade, of two Famous Princes, that have by one Method
or

Dedication.

or other, ridd out of the way, very great numbers of Men.

A Malefactor Condemn'd to Die, ought to be free from all manner of insults as he goes to Execution. I know it, and therefore do not Dedicate this Letter to you, by way of Insult, but Friendly to mind you, that since your unrighteous Trade is Broke, or Breaking, You would timely be-think your selves, what Honest Employment you may be fit for; If you'll take my advice, you shall Travel; for, to your Sorrow, you have known an over-grown Farrier from abroad, make a great Doctor in England; Why should not you make as good Farriers abroad, as they do Doctors here? This is certain, like true Farriers,
you

Dedication.

you have Prescrib'd to many a weak Man a Medicine for a Horse; so then, for the Materia Medica 'tis the same, nothing will be troublesome, and uneasy to you, in your New Profession, but that you shall never get as much by Practising on the Spavin, as the Gout; but you must be content with less Earnings; What! you can't in Conscience expect as much for Killing a Horse, as a Man.

To this Change of your Profession, not only the discovery of the Frauds and Dangers thereof, but also the Name of your Great Patron Hippocrates invites ———

What are You more than He?

Come, come, τέρουε & τῆλ'w
μετ'αίψατε, Change Name and
Profession, better a Murrain a-
mong

Dedication.

*mong Horses than a Plague among
Men.*

Having thus oblig'd you, Gentlemen, in an Epistle Decicatory, by minding you of the imminent Decay of your Practice upon Humane Bodies, and teaching you how to make the best of a bad Market, by trying experiments upon Horse-flesh; I hope you will make me that grateful return, as to prevent the Obligation I confer on you from turning to my prejudice; therefore if any Gouty Person that may happen to malign you, shall object against me, and say, I had better have made a Forlorn Regiment of you, and sent you to have been knock'd o'th' head in Flanders, than given you a Licence to Kill Horses,
re-

remember to say this *for* your
Selves and your Benefactor, That
when the Devils were ejected
out of Humane Bodies, they
were suffer'd to enter into
Swine.

F I N I S.
